From the Catholic Herald.

THE SACRIFICE OF MASSES;

In which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous Fables, and dangerous Deceits.—31st *Article of the 39 Articles of the Protestant Episcopal Book of Common Prayer.*

In speaking of the Liturgy, the *Herald's* correspondent remarks:—

The Liturgy used by the Greeks will not be considered inappropriate, since, at the present time, there are very strong claims to brotherhood put forth by our Episcopal friends. Take the prayer of the oblation as an example—we have not room for more.

Prot. Episcopal. LITURGY. *The Oblation.*	*Greek.* LITURGY. *The Oblation.*
'Wherefore, O Lord, and Heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we, Thy humble servants, do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the *memorial* Thy Son hath commanded us to make; having in remembrance His blessed passion and precious death; His mighty resurrection and glorious ascension, rendering unto Thee most hearty thanks, for the innumerable benefits procured unto us by the same: and we most humbly beseech { *The Invocation.* Thee, { O merciful Father, to hear us; and of Thy Almighty goodness vouchsafe to bless and *sanctify* with Thy *Word* and Holy Spirit, These Thy gifts and creatures of bread and wine; that we receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in REMEMBRANCE *of His death and passion, may be partakers of His most blessed body and blood.* And we earnestly desire thy fatherly goodness mercifully to accept THIS *our sacrifice of praise and thanksgiving;* most humbly beseech Thee to grant that by the merits and death of thy Son Jesus Christ, and through faith in His blood, we, and all thy whole church, may obtain remission of our sins, and all other benefits of His passion. AND	'Thou O Lord, hast revealed to us *this* GREAT MYSTERY of salvation, thou hast vouchsafed to constitute us, Thy humble and unworty servants, ministers of Thy holy *altar.* Do Thou, by virtue of Thy Holy Spirit, make us meet for this ministry, so that, without blame, standing before Thy holy glory we may offer to Thee the sacrifice of praise. 'I therefore beseech Thee — look upon me—and purge my soul—and make me by Thy Holy Spirit meet — that being endued with the grace of the *Priesthood,* I may assist at this holy table, and *consecrate Thy* HOLY *and* IMMACULATE BODY & THY precious blood —*for* THOU ART HE WHO OFFERS AND ART OFFERED. May it please Thee, O Lord, that since we are Thy ministers—(we may be made) worthy to offer thee, *this* REASONABLE AND UNBLOODY SACRIFICE. Most Holy Lord, { *The Invocation.* we { sinners and Thy unworthy servants, who are deemed worthy, that we should serve at Thy *holy altar,* not on account of our justice (for we have done nothing good on earth) but on account of Thy mercy and compassion which thou hast abundantly poured upon us, with confidence we approach Thy *holy altar,* and offering the ANTITYPE of the holy *body* and *blood* of THY CHRIST, we pray

HERE *we offer and present unto Thee, O Lord ourselves, our souls, and bodies to be a reasonable, holy, and living sacrifice unto Thee;* humbly beseeching Thee, that we, and all others, who shall be partakers of THIS HOLY COMMUNION, may worthily receive the most precious body and blood of Thy son Jesus Christ, be filled with Thy grace and heavenly benediction, and made one body with Him, that he may dwell in them, and they in Him. And although we are unworthy through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept THIS our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord; by whom, &c,

* * * Who ever saw such bungling work as this Protestant oblation? What man can rescue this Liturgical curiosity from the imputation of being an insult to common sense? The first thing we notice in their anomalous Invocation, is the Protestant invention of beseeching the Almighty to bless the bread and wine with his WORD. Then a confused attempt to make use of the word *sacrifice,* but to what end no one can tell. First, we hear of a *sacrifice* of praise. Well, that we can understand; but in the same breath, placed as if to choke that well meant expression in its birth, the strangest sounds salute the ear that ever came from a prayer of invocation. An offering is made; what offering? Not an offering of *Christ;* no, that would be horrible; a 'blasphemous fable and a dangerous deceit.' But read. 'Here we *offer and present unto Thee,* O Lord, OURSELVES, *our* souls, and *bodies,* to be a REASONABLE, HOLY, *and living* SACRIFICE *unto Thee,*' &c. Is not this a most blasphemous substitution? The soul destroying idolatry of offering Christ in the Eucharistic Sacrifice is unpardonable; but the offering of *their* own filthy bodies to be a reasonable, holy!! and living sacrifice, is the quintessence of Protestant piety!!! Contrast this part with the Greek Liturgy. 'Make me by Thy Holy Spirit meet, that being endued with the grace of the *Priesthood,* I may assist at this holy table, and *consecrate Thy Holy and Immaculate* BODY *and Thy precious* BLOOD—FOR THOU ART HE, WHO OFFERS AND ART OFFERED.' Again:—'May it please Thee, O Lord, that since we are Thy ministers,—(we may be made) worthy to OFFER THEE, THIS REASONABLE AND UNBLOODY SACRIFICE,' &c. 'With confidence we approach *Thy holy altar,* and OFFERING the ANTITYPE *of the holy* BODY of THY CHRIST, we pray and beseech,' &c. Such is the offering of faith, but carnal sense says no! 'blasphemous fable and dangerous deceit.' The word *sacrifice* is dragged in once after this, but unconnectedly, and like a straggler that has no particular place or object, and might as well have been in the moon, or any place else, as here. Such is the rich confusion of this novelty. No one, who has taken the pains to follow all these turnings and windings, these shiftings and shelvings, and bewilderments of churchmanship, is surprised to see all the Proteus forms with which it stalks abroad; 'high churchman,' 'low churchman,' 'loose churchman,' tight churchman,' 'evangelical churchman,' '*an* evangelical churchman;' a cross, here —a church painting, there — an altar (!) in one church—a candle in another—and a loud anathema, in twenty more—a perfect hodge podge in material, and in language a perfect Babel of confusion. But we pass on to better things.

A voice comes to us from the West, uttering the words of the Roman Liturgy; which, as it was the principal Liturgy used in the West, from the first ages of the church, and believed to have come from St Peter himself, so may it be considered the undoubted witness of the faith of Christ's church, in that precious portion of His heritage; whose faith has never faltered on her tongue.

ROMAN LITURGY.

'We beseech Thee, O God! to cause that this oblation be in all things blessed, admitted, ratified, reasonable, and acceptable; *that it may become for us the* BODY *of* THY BELOVED SON, OUR LORD JESUS CHRIST.' . . . . . 'We *offer to Thy supreme majesty, of thy gifts and benefits,* a PURE HOST, a HOLY HOST, an UNSPOTTED HOST, *the holy bread of eternal life, and the chalice of everlasting salvation.*

APOSTOLIC LITURGY,

So called, because taken from the Apostolic constitutions, eighth book: These constitutions were written in the fourth century.

'We beseech Thee to look down favorably upon these gifts in honour of Jesus Christ, and send down upon this *sacrifice* Thy Holy Spirit, the witness of the sufferings of our Lord Jesus Christ, that HE *may make* this *bread* BECOME THE BODY of THY CHRIST, AND THIS CHALICE HIS BLOOD.'

SYRIAC LITURGY.

'May Thy Holy Spirit *come down upon us, and upon these gifts, which we have presented, and may* HE *sanctify* THEM, AND MAKE THIS BREAD, THE GLORIOUS BODY OF OUR LORD JESUS CHRIST, *the heavenly body, the life-giving body, the precious body,* for the expiation of faults, and the remission of sins, and eternal life to those who receive it; Amen.' —*Renaudotius,* tom. ii. p. 554.

ALEXANDRIAN LITURGY.

Called the Liturgy of St. Gregory.

'O King of Glory!—thou hast committed to us the celebration of this *liturgical* and *unbloody* sacrifice—make us worthy to stand at Thy Holy Table, *and to consecrate Thy immaculate body and Thy precious blood.' Do Thou, O Lord,* BY THY VOICE, CHANGE THESE OFFERINGS: do Thou whom, who ART HERE PRESENT, COMPLETE THIS MYSTICAL LITURGY. Do Thou send down Thy HOLY SPIRIT, that coming, He may sanctify and TRANSMUTE these precious offerings, and holy gifts INTO the VERY BODY and BLOOD of OUR REDEMPTION, and may He make indeed this bread to be THY BODY, O LORD, GOD and SAVIOR, and SOVEREIGN KING of us all, JESUS CHRIST, [for the remission of sins, and life eternal to those who communicate of it.' Amen.

Thus we might quote from the Liturgy of St. Justin, St. Mark, St. Chrysostom: the Liturgies of the Nestorians, of the Armenians, of the Ethiopians, &c., &c., &c., but there is neither space nor need. We hasten to a close, and only pause to hear one or two of the Fathers speak. We beg your strict attention; for this doctrine was no novelty to them.

Theodotius, Bishop of Ancyra, in Galatia. He lived about the year four hundred. In his Sermon on the birth of Christ, he says:

He, who, at that time, by His ineffable power, drew the Magi to godliness, has also, this day, called us together; not now lying in a manger BUT PLACED BEFORE US ON THIS SAVING TABLE for THAT MANGER was the parent of THIS TABLE.'

St. Cyril of Alexandria, says:

'And what is the meaning and the efficacy of this mystic Eucharist? Is it not that *Christ corporally dwells* in us, by the participation and communion of His holy *flesh?* It is here proper to observe that Christ does not say, that He will be in us only by a certain regard of affection, but by a *natural participation.* For as he that shall melt wax upon wax, *forms one body of two; so by partaking of the* BODY *and* BLOOD OF CHRIST, HE *is* UNITED *to us,* and WE *in return* ARE UNITED TO HIM.' ..... 'The SON, therefore, *is in us, corporally as man, commixed and united to us by the mystic Eucharist;* but spiritually as God, by the virtue and grace of His Spirit, renovating our own spirit in us, and making us partakers of His life and divine nature. By the mediation of Christ, therefore, we enter into a union with God and the Father, receiving Him within us, CORPORALLY and SPIRITUALLY, who by *nature,* and *truly* is the SON, and *consubstantial* with Him, and THUS we are glorified, being made partakers of, and associates to the supreme divine nature.'—*Comment in Joan. Lib.* x, p. 862, and also *Lib.* xi, p. 1001.

St. Isidore:—

'On the mysterious table, it is HE (the Holy Ghost), who *from the communion bread,* PRODUCES *the* VERY BODY of JESUS CHRIST INCARNATE.'

St. Salvianus says:—

'The Jews had but the shadow; we enjoy the reality. They ate manna—we CHRIST. They, the flesh of birds—we, *the* BODY *of a* GOD. They; the dew of heaven — we, *the* GOD *of* HEAVEN.'—*Adv. Avaritium, Lib.* ii. p. 426—Paris edit.

So on, a holy host give full and ample testimony to the faith once delivered to the saints, and ever by them most sacredly preserved—'dearer than the apple of the